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spectacular, as it were, a Great Being in the Heavens. . . . God is the spirit within us [p. 133].

It is the duty of the Religious School teacher to make himself conversant with the work his pupils are doing during the week. . . . Every teacher should supply himself with a copy of the "Course of Study" of the local public schools and familiarize himself with it [p. 150].

Hollow preaching has damaged the usefulness of the religious schools. There has been too much pious talk and not enough real teaching; too much story telling and moralizing and vacuous praying and hymn-droning, and not enough of training and building [p. 155.]

The test of a good lesson is not whether the pupil knows it, but whether it has stirred his inner life [p. 197].

Child worship may not contain references to sin and contrition, for these subjects are not a part of child religion; the child has no sense of sinfulness and should not have it [p. 218].

F. R. CLOW

STATE NORMAL SCHOOL
OSHKOSH, WIS.

Intervention in Mexico. By SAMUEL GUY INMAN. New York: Association Press, 1919. Pp. 243. \$1.50.

This is a popular exhibit of social conditions and progressive forces in Mexico and of the unsettling influence of foreign capital—a plea for understanding, patience, non-intervention, and for educational assistance.

The author contends that progress under the indomitable nationalist, Carranza, is being made as rapidly as any nation has ever effected reconstruction after a great social revolution. Mexico needs a chance to work out her own salvation. Confidence in the United States has been revived during the war. This can be legitimately exploited for business and international good will. Intervention would not help Mexico and would alienate the South American countries. The press should print only the truth.

D. H. K.

Education for Character; Moral Training in the School and Home.

By FRANK CHAPMAN SHARP, PH.D. Indianapolis: Bobbs-Merrill Co., 1917. Pp. xiv+453. \$1.25.

The proper place for moral education is wherever it can be given. For the task is at once enormously difficult, and one which is vital to human society [p. 3].

Faithful to this maxim, the author devotes the earlier half of the book to moral education given incidentally in connection with the existing

work of the schools. There are chapters on "The Teacher as a Friend," "The Discipline of the School," "Pupil Government," "Mutual Aid in Class Work," "Moral Training through the Extra-Curricular Activities of the School," "Moral Instruction through the Existing Curriculum," "Moral Instruction through Biography." Here in fifteen chapters is two hundred and fifty pages of matter which would be valuable to any teacher.

Part III, "Moral Instruction," includes the last two chapters just named, but only the three chapters of it next following treat of "The Systematic Study of the Conduct of Life" as a separate branch in the curriculum. It is supplemented in the Appendix by "A Program of Moral Instruction" arranged for Grades I-VIII.

The closing chapter is "Moral Education in the Home."

F. R. CLOW

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The New Spirit in Industry. By F. ERNEST JOHNSON. New York: Association Press, 1919. Pp. 95. \$0.75.

A fairly good presentation of some of the recent tendencies in industrial management and control, the book fails to mention, however, such significant experiments as at Rock Island Arsenal or at the Midvale Iron and Steel plant. Worth perusal.

D. H. K.

Christian Internationalism. By WILLIAM PIERSON MERRILL. New York: The Macmillan Co., 1919. Pp. 193. \$1.50.

This little book, written before the close of fighting and published in December of last year, is a well-argued earnest attempt to lay the foundation of internationalism on the basis of Christianity. Nietzsche discarded Christianity as a world-power because it would not fit into his scheme of world-power; Tolstoi discarded the world because it would not fit into his scheme of Christianity. But Christianity as expressed in internationalism, that is, in true democracy as against autocracy, should save the world. Patriotism is preserved within the bounds of internationalism; it is not really patriotic to be chauvinistic. Strong as was the nationalistic spirit of the Hebrews, the Old Testament yet urges that God is a God of principles rather than of nations and the spirit of the New Testament is exactly that brotherly love which should make war impossible.